1: Conzemius M-4, 5 (1921) 1932
SA15 Mosquito SA15

supposed to attract the same species and entice it within gunshot.[*] 224
The bones, teeth, and skulls of animals killed in the chase are said to 777
have the same power. This explains the presence of animal jawbones, deer skulls, jaguar teeth, and plumes and beaks of birds in every hut. But they are not only preserved as charms but also as trophies, of [523]
which the owner is very proud; he will always take pleasure in relating the circumstances under which he killed the game in question, and that in the most exaggerated and animated fashion. Certain objects are also worn as talismans to prevent being harmed by the spirit of the animal killed.

WARFARE

WARRIORS HELD IN GREAT ESTEEM.—These primitive people were 701
very warlike by nature in former days and all men were soldiers in case of conflict. Honors depended largely upon success in war. We know that among the Miskito brave warriors were held in great esteem. They were called *taplu* or *tahplu*, a word reminding of the term *tapaliqui*, which was applied, according to Oviedo, among the Nicarao, Chorotega and Chontales to men who had won a hand-to-hand fight in sight of the armies; they were rewarded for their bravery by admission to various warrior classes.

MILITARY TRAINING.—The bow and arrow used to be the principal 702
weapon of both tribes under consideration. (See Hunting and 868
Fighting Implements.) From early childhood on the Miskito boys practiced with toy weapons made for them by their fathers. They were able to strike off arrows shot at them, with the aid of a small stick not bigger than the rod of a fowling piece, provided only one was thrown at a time (Dampier: I, 8).

Up to about 50 years ago the Sumu organized from time to time 702
great festivals, called *asak ldiwana*, in order to undergo some sort of military training and take the necessary steps to defend their territory against the invasions of the Miskito or the Spaniards. They took place in some secluded part of the forest, where no stranger was liable to intrude, but all the Sumu men from far away made it a point of honor to be present. The women were, however, never admitted, as [562]
they were always connected with ceremonial impurity; they remained at an adjoining hut and there prepared the food which was carried to the festival by a number of young boys.

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[*] There is a story current among the Sumu about a spotted variety of deer which is extremely rare. If the animal sees the hunter first, the latter will not be able to get it, as none of the shots fired at it will hit. If, on the other hand, he sees the deer first and is able to wound it mortally, the dying animal will vomit a stone; the possession of the latter will enable the hunter to kill many deer in the future. A similar virtue is ascribed by the Ladinos to the green Amazon stones or "piedras hijadas" (*Lapis nephriticus*).